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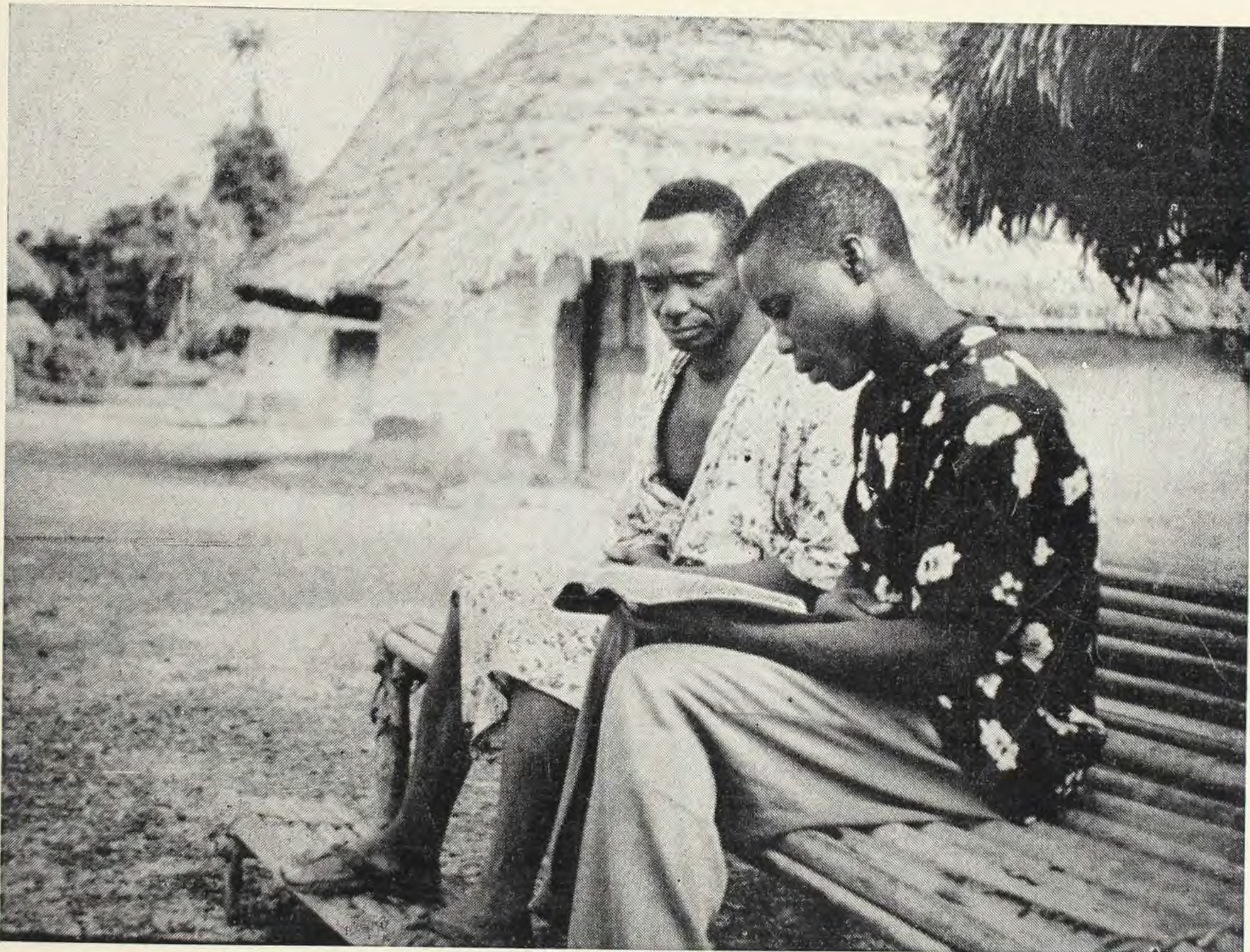
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THE OHIO INDEPENDENT BAPTIST

Volume XXXIII

FEBRUARY, 1961

Number 4



A native evangelist dealing with a Liberian boy. While this good work is going on under the supervision of a Baptist Mid-Missions missionary, a similar work is being done not very far away in the Niger Republic under Evangelical Baptist Missions—as told by Miss Beth Odor in this issue. Pray much for our African missionaries, for 1961 may well be the year of decision as to which way that great, awakening continent will go.

Editorially Speaking

GLAD AND YET CONCERNED

How glad we Regular Baptists can be that we are not mixed up with the National Council of Churches, after what happened in San Francisco last December! Pastor G. Archer Weniger of the Foothill Boulevard Baptist Church of Oakland said that "This was the largest collection of heretics, modernists, pinks, scoffers, high critics, false prophets and religious subversives in the triennium." By that last word we suppose he means the three year period since the infamous Study Conference in Cleveland that urged the recognition of Red China. After reading the Dec. 29 and Jan. 5 issues of the Christian Beacon that are given over to a report of the Fifth General Assembly of the NCC, and reports in newspapers and other magazines, we are inclined to agree with him. Three years after Cleveland they take for granted that Red China will soon be recognized by the United Nations if not by the USA, and they seem pleased to think that the churches will have the duty of preparing the American people for it.

Yes, we are glad we do not belong to that radical group. We have warned ever since we went into the United Nations that the day would come when we would be very sorry for it; but these men are hopefully looking forward to the day when we will have to become as subservient to the UN as Georgia is to Washington. What concerns us is which point of view will win out. Unless we can pray down a national revival of Bible Christianity, we fear these one-worlders will have their way—all the sooner now that Dean Rusk and the old Acheson crowd is going to dominate our state department.

Even worse than the pink tinge at the NCC assembly was the blatant unbelief that was boldly flaunted in literature and from the platform. Dr. Theo. Gill was there to throw out all the old images of the ministry, the missionary, etc., and to install the new. Since he has publicly repudiated the virgin birth of Christ, we know what new images he wanted introduced. Others talked of an "open-ended Bible" to which new chapters should be added, or boldly said, "the old-time religion was not fit to survive." Retiring President Edwin T. Dahlberg had to hit back at us fundamentalists, and old Bishop Oxnham forgot his age and lambasted those who have accused him of belonging to some 40 Red-tainted organizations.

Dr. Weniger reports that the most blatant modernism did not shock any of the delegates, but that they were shaken when Dr. Eugene Carson Blake chose the Grace Episcopal Cathedral to preach that Episcopalians, Methodists, Presbyterians, and the United Church of Christ should hurry and form a united "Reformed and Catholic Church," to which all denominations, including the Roman Catholic, should then be urged to unite. The shocking thing was that he dared to say that Protestants must drop their demand that only Scripture is authoritative, and that more and more of them are recognizing that "tradition has a place."

Naturally, the pastor, Bishop James A. Pike, applauded this sermon. Ten years ago this convert from Catholicism still be-

lieved in the virgin birth of Christ, but now he agrees with the sceptics. He says he has become more broad church to take in modernists and speak well of atheists, more low church to invite men without episcopal ordination into his pulpit, and more high church to favor the trend toward Catholic forms—all at the same time! No wonder he could write an article on the dangers of voting for a Roman Catholic president, and yet support Kennedy at the same time!

Aren't you glad you are not mixed up with that crowd? Or if some convention pastor gets to read this, don't you wish you could get out of it? And yet we are profoundly disturbed. These gifted religious chameleons have the open door to newspaper publicity, and fundamentalists can hardly get in ten column inches a year. These are the kind of preachers invited to speak to students in our high schools and colleges and to the various kinds of service and community clubs. These are the kind of men who had an open door to the ears of President Eisenhower, and President Kennedy is already on record as favoring them, Catholic though he may be. What can we Bible-believers do to save America from selling out to the internationalists and bankrupting itself completely? What can we do to call out the many Bible-believers who are still in the National Council denominations? What can we do to promote a nation-wide revival?

Never has there been such a challenge to prayer as there is this hour—or to a clear-cut testimony! Let us get busy in warning people everywhere, and in working for the salvation of souls. Unsaved religious people are blind. Only the Holy Spirit can awaken them and help them to see!

Pray For Our New President!

FINDING OURSELVES IN THE MINISTRY

After preaching forty years, it is easy to see where one could have done better. It takes some time for a young minister to find himself and understand where God wants him. God leads us step by step as a rule, and we are seldom given our marching orders until we are ready to proceed.

Our first call came as our pastor preached on ten thousand communities in the USA that had no church, but it took several months before we were ready to say yes. The decision came out in a wheat field under a terrible thunder storm. Standing among the shocks, it seemed as if the lightning was going to strike my unsaved father; and to save him, I fell on my knees and promised to go wherever God might call, whether it be into a pastorate or across the sea. Smile if you wish, but that was the way God got a yes out of me. Seven years went by before God made the call more specific. I often prayed that he would make the way more clear, but not until I was almost ready to go to seminary did he clearly answer.

In the meantime missionary speakers told me that no one had the right to hear

the gospel twice until all had heard it once, and that all the call I needed to the foreign field was the need out there. Like most idealistic young people I thought such reasoning must be correct, and I began to study Spanish with the idea of going to Mexico or South America. It never occurred to me that if all were to accept such slogans, America would suddenly find itself without any pastors and all the sending churches would have to shut down until my generation had died. Neither did it occur to me to search the Scriptures to see if it taught such extreme ideas.

Late in my senior year the long-sought call came. I had been reading the modernistic arguments of the Christian Century that Modernism and Fundamentalism were two mutually exclusive religions, and the counter arguments of the Watchman-Examiner that only the old faith was true Christianity. More and more it seemed as if the American pulpit must be saved for the old-time gospel and that my place was here. I was so burdened along that line one Sunday afternoon that I could not prepare my evening sermon. I knelt to wrestle the thing out in prayer, and suddenly the room seemed to light up and the assurance came that God wanted me here as a defender of the faith. I suppose the light was inward rather than outward, but the experience was real. Now I knew what my calling was.

CHOOSING A SEMINARY

It isn't easy for a college senior to choose the right school for his theological education. One professor urged me to go to Rochester or Crozer, where I would receive financial aid and "get the other side and be made stronger by it." Another recommended the Divinity School of the University of Chicago. Both were such extreme liberals that their recommendations were warnings. I wanted my faith strengthened, not ruined. Dr. Earle V. Pierce told me that Kansas City Baptist Theological Seminary and Northern Baptist at Chicago were good, fundamental schools. So far as I knew they were equally good, so I chose Kansas City because it was in a smaller city and had a beautiful campus.

It was not long until I began to suspect I had made a mistake. Northern openly advertised itself as pre-millennial in its position, and at Kansas City I could only find one professor who had the courage to disagree with the pre-dominant teaching of post-millennialism. Besides, coming from the far north, I was shocked at the "Southern" attitude I found among the students. Father's death called me home before the end of the year, and the next year I transferred to Northern.

In those days Northern was quite outspoken against modernism in the convention. It did not sign up for convention support until my senior year. Terrible as the noise and dirt of the big city was, the smoke and smog, I was quite happy there, and am still thankful for the training I received. Yet I am thankful that as all the convention-related schools have become more and more loyal to "the program" and become increasingly careless as to the kind of outside speakers they invite in, God has now raised up fully fundamental schools. Be sure you go where the Bible is

defended and where you will be trained for the Baptist ministry. You don't go to a seminary to fight, but to learn.

CHOOSING A FELLOWSHIP

For those who have always been in the harmonious fellowship of the General Association of Regular Baptist Churches it may be difficult to imagine what a time we older men had to find ourselves in relation to an inter-church fellowship. I had heard a missionary from India say, "A split is coming. It may not come in my day, but it will in yours." I made up my mind that when that split came, I would know what side to be on; but it did not come in one big upheaval, but little by little, and so it was very hard to know when the battle in the convention was lost. Dr. W. B. Riley told us to stay in and fight; and Dr. Taft told us at the seminary we would win little by little as we took over the majority of the pulpits.

In my senior year we had conferences once a week with Chicago pastors and with state and national convention officials. One of them put a diagram of the convention set-up on a chalk board and tried to explain its complicated machinery. The more he explained it, the more I was convinced that it would crush out the independency of the local churches. Yet I did not leave the convention, easy as it would have been for me to do so.

In the summer of '28 I had been asked to pastor a small group on the southwest side of Chicago that wanted to get away from the Swedish language, and it would have been so easy to lead it into the Swedish Baptist General Conference as a wholly English-speaking church. Most of them were discarding the Swedish language anyway, and the leaders let me know they would be glad to welcome us. In my heart I knew that would be a good thing to do except for one thing: we would be branded as a Swedish church, when we were trying to reach Americans of all backgrounds. Then Dr. Taft had persuaded me that with just a few more fundamental churches in the Chicago Baptist Association, we would be able to take over. That idea appealed to me, and so I persuaded the Foster Park Baptist Church to come into the convention aligned Chicago Association.

All this seemed quite proper at the time, but when we got to building I soon discovered that I had led this new church into a trap. The bank would not lend enough money unless we could also get a missionary loan of \$15,000 from the Home Mission Society. I tried to dissuade them, but what could I do after I had led them into the convention? Why join a convention and refuse its help?

Well, the result was a beautiful first unit, but a very conscience-stricken preacher. Every time I entered my beautiful study I felt condemned. All I had to do to become the pastor of a big church in a few years was to stifle my conscience, accept their plan of an annual call, preach and do visitation, and let the deacons run the church. We had one of the finest boards I have ever seen. It was an ideal set-up except for one thing: the pastor knew he had sold out and was so miserable some of the folks began to suspect it. When a dear old member asked me what was wrong, I broke down and wept. I could only tell him I felt God had told me I was through, and that I loved them and hated to go. More than that I was afraid to admit even to myself.

It all seems so strange now. I heard of an independent Baptist church without a

pastor, and the same Spirit that had told me I was through at Foster Park seemed to assure me that I could have it for the asking; but I did not have faith enough to ask. I told myself that I was not original enough and did not have enough "personality-plus" to make a success alone—that I needed the convention helps and plans. So I went to talk things over with the Chicago Baptist secretary, Dr. Benjamin Otto, who was a very fine, sympathetic man. He urged me to write to Dr. Frank Anderson in Iowa, and promised to give me a good recommendation.

The result was that in less than 30 days I was called to the Pella Baptist Church in Iowa. The well-oiled convention machinery was very good to me. Of course, I found out afterwards that my new cut-away preacher's suit had something to do with the call too. At 33 years of age my six feet two looked quite imposing in that ministerial garb! The ladies voted for me! Yet I had not been there three months until I knew I had taken God's second best.

★

**"The Star-Spangled Banner, oh, long may it wave
O'er the land of the free
and the home of the
brave!"**

★

As I look back now I know God was in it. He knew that I was like the Israelites coming out of Egypt—not ready to take the direct route to the Promised Land. I had to learn the hard way that it is not easy to reform a religious organization once it has begun to drift from its moorings. The Dutch people in Pella had a deep respect for their "dominie." They were as slow to move against me as they were to move with me. They loved my Bible preaching except when I got too evangelistic, but were willing to put up with that. They even put up with my growing condemnation of modernism and my attendance at fundamental Bible conferences. They never hinted I should resign, but agreed it was best when I wrote "Re-Thinking the Northern Baptist Convention," and resigned myself. Even then they put up with me for a year until I could find another church. They were willing to do anything for us except leave the convention. As we look back now, we often say that the seven and a half years we spent in Iowa were the happiest in our lives.

Next month we will try to tell how we came to the full separatist position. We will only add now that convinced separatists should not try to take a convention church unless they fully explain their position and find they are sick of conventionism and want to be led out. To come in under false colors is dishonest. Once you have found yourself, stay where you belong. There is one thing worse than being a churchless preacher, and that is to pastor the wrong church.



The Ohio Independent Baptist

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BAPTISTS

By Francie Miller, Medina, Ohio

(As a Junior in High School Francie wrote this article for Sociology Class and won an "A" grade on it. For her Senior year she has been chosen president of the Girl's Leader Club. She is a member of the First Baptist Church of Medina and president of the Senior Young People's Society.

Pastor Smelser sent it in, urging us to publish it, even if, as he recognized, all will not agree with all her views of Baptist history. When such great men as Dr. J. M. Carroll does teach it that way, she certainly should be allowed to do so, and be encouraged to continue to study further. We congratulate her!)



I THEIR HISTORY

The history of Baptists began with the first church at Jerusalem, founded by Christ during His earthly ministry and has had an unbroken line of churches since, thus fulfilling His prophecy, "I will build my church and the gates of hell shall not prevail against it." Matthew 16:18. In spite of the bitterest opposition and persecutions, Baptist churches are found in every age.

"Nick-names" were given to the followers of Jesus Christ down through the centuries by their enemies; the first were "Christians," which the disciples were called at Antioch. Acts 11:26. In the fifth century, they were called "Ana-Baptists," meaning rebaptizers. Near the beginning of the sixteenth century, the "Ana" was dropped and to-day remains Baptist, the distinguishing name of the forerunner of Christ, and believers of all New Testament doctrine.

Under the leadership of John the Baptist, and the miracle-working power of Christ, plus the preaching of the Twelve Apostles; the Christian religion spread mightily although it left a bloody trail behind it of severe persecution by Jews and Gentiles alike. Christians were publicly whipped, dragged by their heels through the streets, their limbs disjointed, noses and ears cut off, eyes dug out, and melted lead poured over their bodies; but still these martyred Christians stood firm in their religious convictions.

During the third and fourth centuries three vital changes from the teachings of Christ and His apostles had their beginnings:

1. Church government changed; pastors assumed authority not given them by Christ.
2. Change from "Spiritual rebirth" to Baptismal rebirth."
3. Change from "believers' baptism" to "infant baptism."

These changes were gradual and were the first serious church errors, causing many irregular churches.

Nevertheless, the wonderful growth of Christianity alarmed the pagan leaders of the Roman Empire; and so Galerius, the emperor, sent out a direct order of more savage persecution. This order failed so completely in its purpose of stopping the growth of Christianity, that eight years later, this same emperor passed another recalling the first and actually granted toleration or permission to live the religion of Jesus Christ.

In the year A.D. 313, Constantine became the new emperor of the Roman Empire. He issued a call inviting all churches to send representatives to form a council. The Baptist churches, called by many other names, refused the invitation, but the irregular churches accepted; thus a Hierarchy was formed, uniting church and state. This organization dethroned Christ as head of the churches and enthroned emperor Constantine. The Christians (Baptists) which declined to respond to this action never at that time, nor any time later, entered the Hierarchy of the Catholic denomination. One of the first legislative enactments of this period was the compulsory law of "infant baptism." By this law two vital New Testament laws were revoked:

1. Believers Baptism
2. Voluntary personal obedience in baptism.

From the sixth to the seventeenth century, a period of about twelve hundred years, was a time known as the "Dark Ages." During that time the trail of loyal Christianity was largely washed away in its own blood. That was a terrible period of persecution and many people at that time had only parts of the Old or New Testament, written in manuscript on parchment or skins. Great efforts were made to destroy what Scripture manuscripts the persecuted possessed. An example of the bitterness of Christian persecution was

John Bunyan, who spent twelve years in jail. While confined there, he wrote *Pilgrims Progress*, the most celebrated and widely circulated book in the world, next to the Bible.

In the sixteenth century the Protestant churches began to come out of the Roman Catholic church. They were called Protestant because they protested against the errors of Catholicism. Baptists are not Protestants since they did not come out of the Catholic Church.

In 1611, the King James Version of the Bible appeared. Never before was the Bible extensively given to the people.

When the Puritans settled Massachusetts in 1628, they were determined to worship God according to their own conscience, and to prevent everyone else from worshipping Him according to his belief. Roger Williams was denounced here as a disturber of the peace, because he dared to teach that the civil magistrate's power extended only to the bodies and goods of men. For this teaching, he was banished from the colony and wandered through the forests for fourteen wintry weeks without bread and bed, and for a while was forced to live among the Indians. He and John Clarke, a Baptist preacher, organized a colony of their own in the territory now known as Rhode Island, where they built a "shelter to persons distressed of conscience." They founded a state without a king, a Church without a bishop; the corner-stone of the new community being, "the principal of absolute religious liberty combined with perfect civil democracy."

All this suffering was not fruitless. At the time of the Revolution, Baptists in Virginia were wielding a mighty influence, because they were very patriotic, and as the warcloud darkened, they agreed to promote the common cause on condition that they be allowed to worship God in their own way; that

they be permitted to maintain their own ministers and no others; that they be married or buried without paying the clergy of other denominations.

In 1772, a general committee of Baptists was appointed to secure for all the colonies what was being so nobly won in Virginia. When the first Continental Congress met at Philadelphia in 1774, this committee with a man named Isaac Backus as leader, presented a pleading for "the inalienable rights of conscience to all." This group was told not to expect Massachusetts to change its religious establishment, but the Baptist Committee believed in the perseverance of the saints and they persisted, collected facts, and circulated petitions until the national constitution was adopted in 1787. Article Six provided that no religious test should ever be required as a qualification to any office or public trust under the United States. Madison, with the approval of President Washington and in the language proposed by a committee of Virginia Baptists, introduced in the House of Representatives the First Amendment: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." Finally after generations of suffering, the Baptist idea had become the American idea. At last, after centuries of bloodshed, the despised old Baptist doctrine of soul-liberty had become a part of our national law; and America was certainly the land of the free and the home of the brave. Such is our glorious heritage of soul-liberty, a heritage which we are bound to defend; not only because it is an inherited idea, but because it is the New Testament idea; true to it because God has honored and blessed us in proportion as we have cherished and practiced it, to produce such a heritage of spiritual freedom and equality. Baptists have labored and many have given their lives, even as the Savior gave His life for us. By their sacrifice, they have enriched the ages and earned the acclaim of free men everywhere.

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OVER THE LINE FENCE

By Raymond Folk-Medina

Hello, neighbor. The month of February brings us the birthdays of two illustrious Americans, Lincoln and Washington. Volumes have been written about the sterling qualities of both these men; and they both deserve any words of praise written about them.

General Washington on his knees at Valley Forge is a familiar picture illustrative of his dependence upon Almighty God. His devotion was demonstrated by his habit of driving to church every Sunday. Visitors were invited to accompany him or await his return.

"Honest Abe" acquired that name because of his exacting honesty, walking miles one evening to return a few pennies. Like the Father of our Country he had faith in the providence of God as expressed in the Gettysburg Address. It is recorded that it was in his last year of life that he made a personal decision for Christ.

We live in crisis days when again we need men of unswerving conviction. Moral and spiritual values are spoken of in relative terms; but black is black, white is white and sin is sin. God hates sin and Christ died for our sins according to the scriptures. "Righteousness exalteth a nation but sin is a reproach to any people."

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Penfield Junction Baptist, Lorain	10.00
Blessed Hope Baptist, Springfield	10.00
Immanuel Baptist, Arcanum	10.00
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Whipple Ave. Baptist, Canton (formerly Calvary) ..	5.00
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Cedar Hill Baptist, Cleveland	10.00
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GIFTS TO HOME

Cedar Hill Baptist Church, Cleveland	\$60.00
First Baptist Church, Elyria	5.00
Euclid-Nottingham Baptist Church, Euclid	1.00
First Baptist Church, Blanchester	44.50
Memorial Baptist Church, Columbus	25.00
New Harmony Baptist Church, S. Olive	5.00
Calvary Baptist Church, Cleveland	10.00
North Olmsted Baptist Church	33.48



Heart to Heart Among the Women

By Mrs. Inez Milner, 3279 Warrensville Road,
Apt. 15-D, Shaker Heights 22, Ohio.

(Any news items and other things of interest to women which you desire to share with us should be sent to Mrs. Milner *before the 10th* of the month.)

FEBRUARY!! January is already history. We were busy putting ourselves back into routine, so to speak, with the mailing of New Year's cards, checking our Christmas Card list, paying bills, having guests in for dinner or 'dinnetts,' 'going places and doing many lovely things,' taking down the tree and packing away 'til next year (D.V.) the ornaments and house decorations. Doesn't that give you the feeling of saying farewell to a dear friend? The coming of twilight and switching on the lights each evening gave such warmth to the tree and throughout the whole house. It set the heart to singing the Carols and often the Doxology to God for sending us His precious son JESUS. "How Thou canst love a wretch like me, And be the God Thou art, Is darkness to my intellect, But sunshine to my heart."—Selected.

Coming back to February—This month is often called the Love Month, featuring 'heart trouble,' the right kind, we trust. Looking forward in the power and wisdom of the Lord, should we 'renew our vow' to Him with definite earnestness now? "Take my life, and let it be Consecrated, Lord to Thee; Take my hands, and let them move At the impulse of Thy love,—Take my feet,—Take my voice,—Take my silver and my gold, Not a mite would I with-hold, Take my moments and my days, Let them flow in endless praise. Take my will and make it Thine, It shall be no longer mine; Take my HEART, it is Thine own, It shall be Thy royal throne." This is our prayer, loving Heavenly Father. Amen. God will give us our marching orders how to begin each new day, as we look to Him.

THANK YOU LADIES—Betty Crocker coupons, S. & H., and Top Value (T.V.) stamp books are beginning to come in again for Cedarville College and are being turned over to the Women's Auxiliary. Your efforts in these matters and your prayers for the school are always needed and deeply appreciated.

REV. ALLAN E. LEWIS—During the writing of this article, he is anticipated to reach the Cleveland Airport at any time, after spending two months in intensive ministry of the Word. He participated in the Annual Field Conference of Baptist Mid-Missions in The Central African Republic (F.E.A.), and preached in France. He visited each station in C.A.R. and several stations in Europe. Want to know how graciously and often uniquely he was received by the missionaries and nationals? Just contact him for a date. You will be blessed and challenged.

"The Christian on his knees sees more than the philosopher on his tip-toes." (2 Chronicles 7:14-15)—D. L. Moody.

LACK SPACE AT YOUR HOUSE? Where can I put these table leaves and table pads? Sh! I'll tell you ONE place where someone keeps this kind of things. They are standing up just behind the window draperies in the dining room or dining L as it is called, completely out of sight and very accessible.

"The closer we walk to the Lord; the less we will desire of the world, or to be like the world which crucified Him." (Romans 12:1-3)

NEED A RECIPE FOR YOUR MISSIONARY SOCIETY LUNCHEON? *Tuna Fish Mold for 25 per-*

sons. Soften 4 envelopes (Tbsp.) of unflavored gelatin in 4 cups (1 quart) cold water and dissolve over hot water. Add 1 quart Mayonnaise, ¼ cup chopped green pepper, 2 Tbsps. grated onion, ½ cup chopped Pimento, 4 cups finely diced celery, 2 Tbsps. salt and 1 doz. chopped hard boiled eggs. Mix well. Fold in carefully 4 cups Flaked Tuna Fish, which has been thoroughly drained of any oil. Turn into 2 lightly oiled long pans 13x9½x2 inches and chill until firm. Cut into squares and serve on lettuce or sprigs of cress with hot rolls.

HAVE YOU A CHANGE OF PASTOR OR OFFICERS IN YOUR WOMEN'S GROUPS IN YOUR CHURCH? If so, will you kindly notify our State Women's Missionary Union Secretary, Mrs. Gerald East 828 High Street, Bedford; or the Secretary of your regional Women's Missionary Fellowship. This will be a great help in getting information to your Society promptly. Thank you.

PRAY MUCH for the cause of Jesus Christ around the whole world. As women we should gather together in homes or in the church at a specified time to pray. "Little prayer, little power; much prayer, much power," someone stated. Rev. John G. Balyo stated in a sermon about five years ago. "The sin of failing to pray is the worst sin, for it gives birth to a thousand other sins." The best meeting place is at The Throne of Grace.

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BEREAN MISSIONARY WOMEN MEET

The January meeting of the Berean Women's Missionary Fellowship was held at the Cedar Hill Baptist Church on Tuesday the 17th with 110 present.

After the singing of a hymn we were welcomed by Mrs. John Balyo.

Our devotions were given by Mrs. Herbert Webber from Mark 14, the emphasis being on the fact that our worship and adoration to God are more important than our service to Him.

Mrs. Donna Cross of Cedar Hill Baptist gave us many new ideas for workshop activity. We were all especially enthused with this part of the service and I am sure many of our ladies groups will be trying these things in an effort to help our missionaries with their teaching aids and their presentation of the gospel in new and interesting ways.

Our president, Mrs. John Strong conducted the business meeting at which we held election of officers. New officers for the coming year are President, Mrs. George O'Keefe; Vice President, Mrs. Allan Lewis; Secretary, Mrs. Robert Riedel; Treasurer, Mrs. William Patterson.

The afternoon session was opened with singing led by Mrs. Gerald Smelser. We designated a gift of \$35.00 from this meeting and having given \$65.00 from our last meeting, it made \$100.00 to be given to the Home Fund.

We thoroughly enjoyed our speaker of the afternoon, Miss Jessica Minns, missionary to the Central African Republic. She spoke to us from John 4. She brought out the fact that we are nothing, and have nothing when we come to Christ, but as we rest and abide in Him, He can work through us to the salvation of precious souls.

It was a wonderful day of fellowship together and we are looking forward to our next meeting in Sept.

Mrs. Robert Riedel

DR. T. RICHARD DUNHAM CALLED HOME



One by one the older leaders of Fundamentalism have been called home, but the home-call of Dr. Dunham could not have been humanly expected for several years—he was only 61. Yet we pastors in the Ohio Association think of him as one of the early leaders in the fight for the fundamentals of the faith, for he began his publishing of tracts and booklets along that line in 1932. Many of our older pastors remember ordering ammunition for their fight for the faith from him. He suffered two strokes within a week and passed away Dec. 23, 1960, at the Blanchard Valley Hospital in Findlay.

Dr. Dunham graduated from the Moody Bible Institute in 1924, and entered the ministry soon after in the Evangelical United Brethren denomination. His last charge in that

group was north of Findlay in Wood County. As he became more and more convinced of the drift toward modernism in his denomination, he began to publish tracts against it, and then in 1933 resigned and moved to Findlay with his family. Soon thereafter he began a radio ministry over WFIN that continued until the spring of 1959. He also organized and pastored the Calvary Baptist Church for 23 years, until April 1, 1959. This church emphasized a Bible conference ministry, and some of the most gifted of the nations Bible conference leaders spoke there. He also travelled considerably through the years and carried on a Bible conference ministry of his own.

As visible monuments of his work we suppose that next to the Calvary Baptist Church, where Rev. F. Donald Worden is now pastor, his books and pamphlets that he has published will speak of him. He had a natural gift for and understanding of the publishing business. For two or three years in the '50's he gave up that work so that he could devote all his time to his church, but three years ago he took it up again under the name of Dunham Publishing Company and asked his son, James Dunham, to assist him. We understand that he and his mother, Mrs. Doris Dunham, will continue the business at 711 N. Main St., Findlay, Ohio.

He is also survived by another son, John R., who is in business in Dayton, and by a daughter, Mrs. Norman Lohrenz, who serves with her husband as a missionary in West Africa. The funeral services were held Dec. 26th at the Calvary Baptist Church, with his life-long friend, Rev. Charles Oman of Cleveland, as the preacher of the message.

DECEMBER GIFTS TO THE OHIO ASSOCIATION OF REGULAR BAPTIST CHURCHES

T. Fred Hussey, Treas., 615 Washington Ave., Niles, Ohio

Sharon Baptist Church S.S.—Sharon, Pa.	\$ 5.00
First Baptist Church—Bowling Green, Ohio	6.00
North Royalton Baptist Church—North Royalton	2.00
Calvary Baptist Church—Cleveland	5.00
The Clintonville Baptist Church—Columbus, O.	8.50
Brookside Baptist Church—Cleveland, Ohio	5.00
Calvary Baptist Church—Mannington, W.Va.	10.00
Bethlehem Baptist Church—Cleveland, Ohio	5.00
Bible Mission Baptist Church—Reynoldsburg, O.	4.54
First Baptist Church—Twinsburg, Ohio	15.00
Calvary Baptist Church—Salem, Ohio	20.00
First Baptist Church—Brunswick, Ohio	7.50
First Baptist Church—Van Wert, Ohio	25.00
First Baptist Church—Gallipolis, Ohio	20.00
Trinity Baptist Church—Lorain, Ohio	5.00
Calvary Baptist Church—Norwalk, Ohio	5.00
Cedar Hill Baptist Church—Cleveland, Ohio	25.00
Berea Baptist Church—Berea, Ohio	10.00
Norton Center Baptist Church—Barberton, Ohio	15.00

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Bible Stories

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HOUR, INC.**

**Henry C. Geiger, Director
Livingston, Tenn.**

YOUTH PAGE

Dave Gower, editor, c/o Temple Baptist Church, Gallia St. and Waller, Portsmouth, Ohio
Jerry Bonzo, assistant editor

How's This for Enthusiasm

The young people of the First Baptist Church of Gallipolis, O., have had many opportunities of service. On one Sunday a month they take care of the musical program, Scripture reading, testimonies, prayer, etc., of the Evening Service. The pastor gives the message, as he should, but the young people have proved very capable in handling the opening part of the service.

Once a year the Seniors sponsor some project that is geared to the overall church program. Last year it was an evangelistic service in which they took full charge of the advertising, cottage prayer meetings, pre-service prayer services for all age groups, arranged the musical programs—including special numbers, and took full responsibility for following up all decisions. The follow-up included making sure that every one was brought into contact with pastor, deacons, and Sunday School teachers. Each of these above-named persons received a full list of the ones making decisions, and they, in turn, made contact. The result of this concentrated effort was the baptism of 21 for one week's effort.

After the football season the Senior Youth joined the Men's Fellowship of the church in sponsoring a program for the Gallia Academy High School football squad. This included a buffet luncheon in the Fellowship Room of the Church, a time of singspiration and devotions, and a film on clean athletic programs and sports activities.

Each Sunday Evening the officers of each of the youth groups call all of those who will be presenting the program of the evening together for a PRE-SERVICE PRAYER HUDDLE. This has proven very helpful to the presentation of worthy programs for all youth groups. Each of the groups has their own officers and adult advisors, so each group follows this idea in their separate groups.

NO DIFFERENCE??

The difference between listening to a radio sermon and going to church is the same as the difference between calling a girl on the phone and spending an evening with her. A word to the wise is sufficient.

THE DEVIL'S FUN is always soiled, cheap, and selfish. We'll admit, it's attractive in a dazzling and tawdry sort of a way. But it does not satisfy and generally leaves a bitter aftertaste.

BUT GOD'S FUN is clean, exhilarating, and completely satisfying. If you want to find out if the fun in question is God's or the Devil's . . . the test is this: see if your best friend, "Friend Jesus," is welcome to go along.

When you have nothing left but God, then, for the first time, you become aware that God is enough!

ASSEMBLY LINE USED IN SHARON

"Voices of Youth," a youth paper put out by the young people of the Sharon Baptist Church was begun in January of 1958. The present editor is Miss Jeanie Griffith. The young people keep a permanent file of ma-

terial they gather from time to time that might be used in the paper. The editors give assignments to different young people who are reporters. They in turn write the stories and turn them in to be edited for correct spelling, English, etc. The same method is used for art work. When the material is finally gathered, all of the young people meet for an evening to work on assignments, such as putting art work on stencils, typing and rewriting stories, and so on. The finishing touches are put on by the various editors. By using an assembly line method they are quickly able to put the finished product together.

It has helped in getting the news of the church into homes and business places in Sharon, and keeps the young people busy. Before each issue actually gets under way the young people meet for devotions and a time of prayer, asking the Lord to use them in this project.

"RUSSIA'S TEN COMMANDMENTS"

A new manual for godless youth, re-edited from a 1947 original, is now being distributed in the Soviet Union. Here are the commandments:

1. Remember that the clergy, regardless of faith, is the foremost enemy of our Communist state.

2. Thou shalt labor diligently to draw thy friends and acquaintances toward Communism, never forgetting that the Communist party is the supreme authority of the atheists of the whole world.

3. Teach thy friends to shun all priests.

4. Guard thyself against spies; condemn saboteurs.

5. Busy thyself in the propagation of anti-religious magazines and newspapers.

6. Let every faithful Communist be also a militant and forthright atheist.

7. Thou shalt resist religious ideas, always and everywhere, protecting thy friends from them.

8. The faithful atheist is likewise a goodly policeman, ever watchful of the security of the Communist state.

9. Give generously of what thou hast to carry on missionary work among the unenlightened, especially outside the Soviet Union, where atheism suffers underground.

10. Remember that if thou be not a devoted atheist, thou canst not be a faithful Communist nor even a firm Soviet citizen on whom our state can rely. Atheism and Communism are the foundations of Soviet power.

—Copied.

I believe that we, as the future leaders of our nation, should remember our blessed privilege of religious freedom, and not only thank the Lord for it, but try, with his help to preserve it.

HAVE YOU SENT IN A NAME?

If you haven't, you better hurry, for Editor Dave Gower must have all suggested names for the Youth Page in his hand by Feb. 11th at the latest. So you have just about 24 hours after you get this issue to think up a good one and mail it to him c/o Temple Baptist Church, Gallia St. and Waller, Portsmouth, Ohio. You have had a whole month's advance warning from the January issue, so that is why we feel 24 hours more are enough. Teen Topics was good, but our new editors want a new name, so help them out—pronto! SEND SOME YOUTH NEWS TOO!

I WONDER WHY

My daddy thinks it's nice for me to
go to Sunday School,
To hear the helpful lessons, and to
learn the Golden Rule;
And if some Sunday morning some-
thing else I'd like to do,
My Dad looks very stern and says,
"I'm surprised at you."
So I dress up very neatly and I travel
off alone,
While Dad hunts up his paper and
decides he'll stay at home.
Now I've wondered and wondered,
yes, time and time again,
Why Sunday School's so good for
boys and not for grown up men.

A BOOK REVIEW

AN OUTLINE OF NEW TESTA-
MENT SURVEY, Walter Dunnett,
Moody Press, 1960. Price, \$1.75.

This book is one of the *Christian Handbooks* series. The author is a member of the Moody Bible Institute faculty. He holds the B.A., M.A., and B.D. degrees from Wheaton College, Wheaton, Illinois, and was dean of the Akron Bible Institute before going to the Moody Bible Institute.

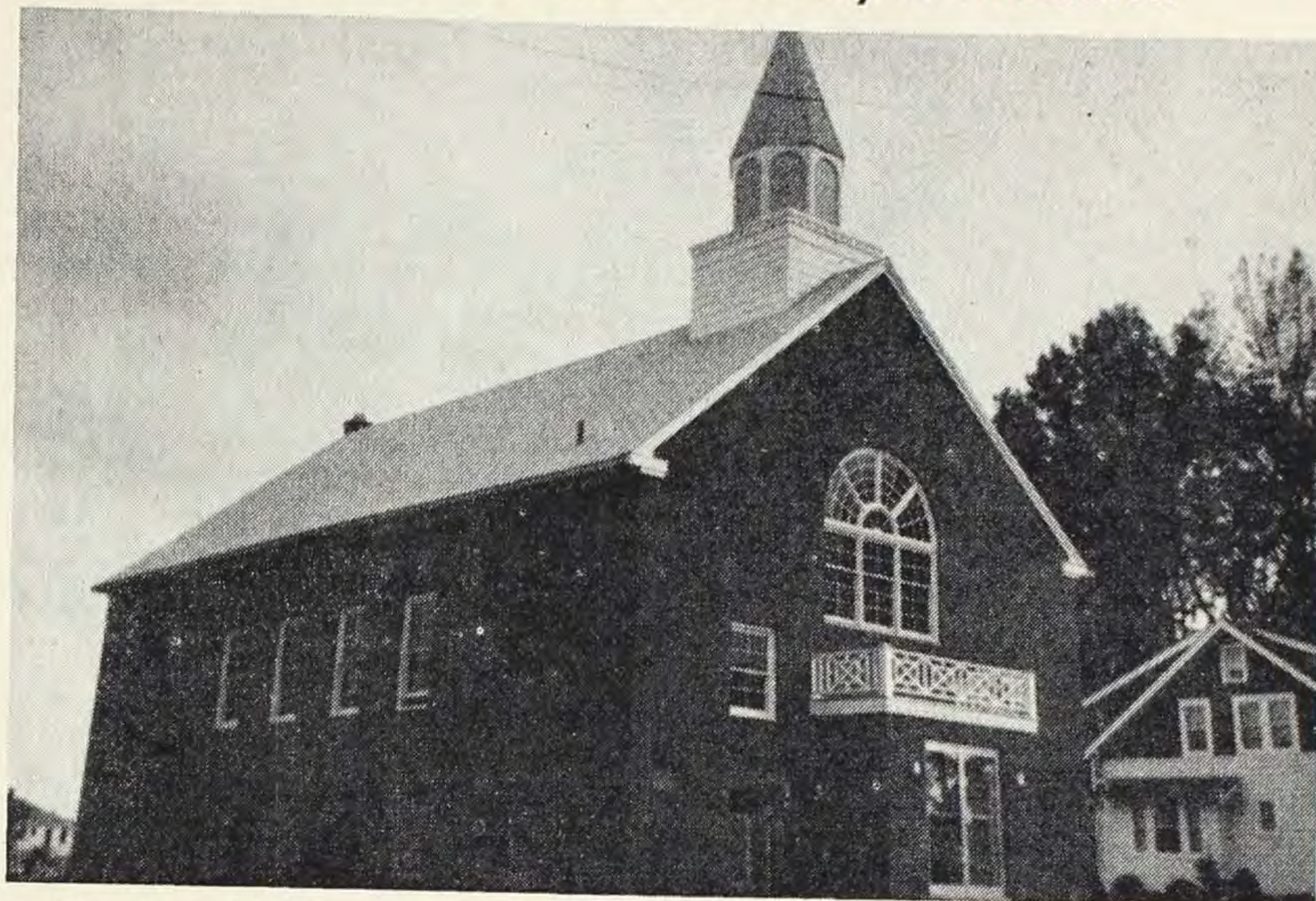
The book is a combination Introduction and Outline of the New Testament. "Introduction" is concerned with the authorship, occasion, date, design, and destination of the books of the Bible. Each of the books of the New Testament has this material covered in the book which I reviewed. There is also a general outline of each book, and the key verse or key phrase of each book is given.

It is stated that this is a handbook and the description is accurate. The book also has a devotional and inspirational keynote as well. You are challenged to read and study the Bible for yourself to mine some of these spiritual treasures for your own Christian life and growth. This book would be excellent for classes in New Testament Survey and also for individual studying of the New Testament.

Most of the books for suggested readings are not too well known to this reviewer. The New Testament Commentaries listed on page 6 are mostly for the student that has some knowledge of the Greek language. However, I still recommend it for all laymen and pastors.

Warren Jacobs, Wauseon

Corner Stone Laid at Calvary of Massillon



The above building is a monument to the perseverance and sacrificial work and giving of Pastor Louis J. Di Placido and all the members of the Calvary Baptist Church of Moffitt Heights, Massillon. This congregation of 38 members have worshipped in the basement for several years. It was well built and was neat and serviceable; and yet, knowing that many people will not attend a basement church, they kept saving and planning for the building that has now been erected.

The corner-stone laying service was held Dec. 11th, with Evangelist H. David Matson as the speaker; and the same date marked the beginning of an eight day spiritual life conference with him as the conference leader. Severe winter weather reduced attendance somewhat during the week, but the church was greatly challenged by Brother Matson's ministry. He emphasized the need of the Holy Spirit's power and control in the Christian's life. We commend Brother Matson highly to any church that senses the need for a more effective ministry that will glorify God.

The new auditorium was used for

the first time in this conference, even though the new pews and furniture are not yet installed. Pastor Di Placido writes that they are very thankful to God for the way he has supplied their needs as they have moved ahead to complete the building. They hope that by early spring the funds will be available for the pews and then their dedication services will be held. While he has not even hinted at it, your editor wonders if some of the stronger sister churches would not get a real blessing out of helping their pulpit and pew fund along. This church is in a suburb to the west of Massillon proper and has a mission field all to itself. Pastor Di Placido has done a good work there, and now we believe he and his people will be able to do much more. Pray for them!

The latest news is that Rev. and Mrs. William Fusco will be speaking Jan. 22nd and tell of their work under Baptist Mid-Missions at Salerno, Italy. The pastor and Brother Fusco both grew up in Altoona, Pennsylvania, and they will undoubtedly have a great time together.

"Hear, O ISRAEL!"

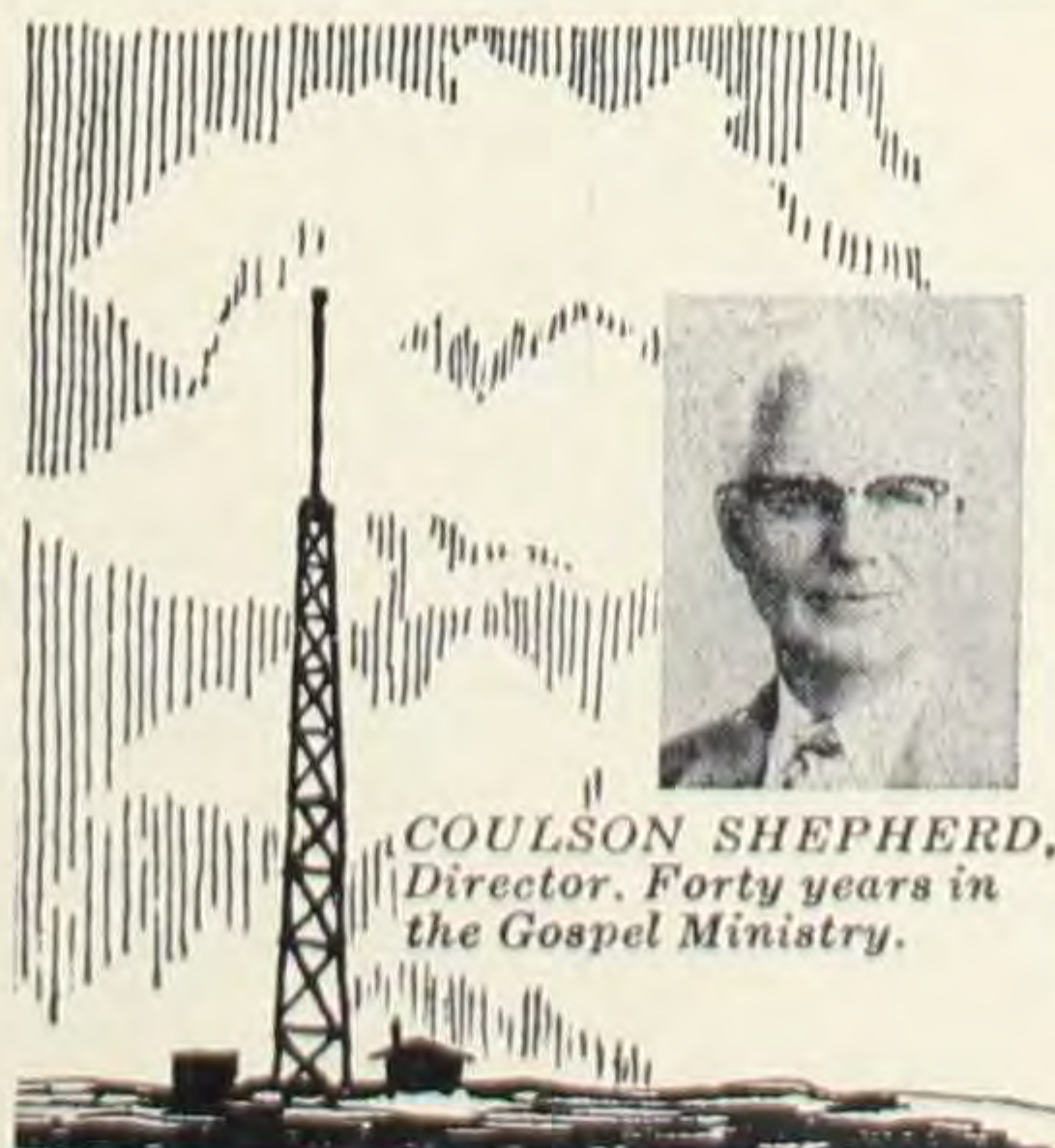
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Tax Benefits For The Clergy

By J. C. Cassel, CPA., Author of Federal Tax Primer for Clergymen, Evangel Press, Nappanee, Ind.
(Reprinted from Moody Monthly. Used by Permission)

Over the years a considerable increase in income tax benefits has been allowed to clergymen. As a result, ministers may often obtain considerable savings if they—and those who provide their paycheck—are familiar with the provisions of the Internal Revenue Code which relate to clergymen.

Today, for example, Section 107 of the Code permits the minister whose congregation furnishes him with a parsonage to exclude the rental value of the parsonage from his gross income. Or, should he receive a cash allowance in lieu of a parsonage, this income, properly accounted for, may also be excluded. Since 1954, any allowance paid to a minister to defray the cost of public utilities he uses should also be excluded.

While clergymen should exclude, for Federal income tax purposes, their allowances for rent and utilities, these allowances should be used, to the extent they are needed, to give the minister the largest possible social security credit. Federal lawmakers decided wisely to give clergymen the right to include these allowances when they compute their social security taxes.

For example, let's take the case of the pastor whose annual salary is \$3,600 and whose annual allowances for rent and utilities total \$1,500. To compute his social security tax, he would use his salary of \$3,600 plus \$1,200 of his allowances to give him the maximum annual amount (\$4,800) on which social security taxes are presently collected. Should his allowances be \$1,000 annually, his social security taxes would be computed on \$4,600—his salary plus his allowances. This social security benefit accrues to those clergymen whose salaries, apart from allowances, are less than \$4,800 annually.

The question is, "Why is this a benefit?" And the answer seems obvious. Social security taxes represent an investment in retirement income at an unbelievably low rate. The increased investment which the minister makes, as a result of increasing his social security base through allowances, is not great. The maximum amount a minister will be required to pay for social security taxes for 1960 will be \$216, or 4½ per cent of \$4,800.

Some ministers who receive cash

allowances for the parsonages they own or rent for themselves overlook the fact that the amount of the exclusion is limited. The limitation is clearly set forth in Section 107 of the 1954 Code which states that a minister may exclude from his gross income, "The rental allowance paid to him as part of his compensation, to the extent used by him to rent or provide a home."

What does this mean? Let us assume that a pastor was allowed \$1,200 as a cash rental allowance by his congregation for 1960, including utilities. But this outlay for rent and utilities during the year totaled only \$1,100. A correct return of his taxable gross income will, therefore, include his salary plus \$100 as the unspent portion of his parsonage allowance. He cannot carry over the \$100 to be spent in 1961.

Inaccuracies on the part of pastors in reporting parsonage allowances may lead to disastrous results. If too many ministers were too careless or inaccurate regarding this point, this tax benefit might be partially or entirely withdrawn by Congress. Ministers will do well, therefore, to furnish a schedule showing the expenditures made from the parsonage allowance and the unexpended portion, if any. This will help the auditor of the Internal Revenue Service to determine whether the minister has accounted for the limitation of the exclusions. It will also show his good faith in the preparation of the return.

A few organizations may try un-

successfully to benefit ministers by granting parsonage allowances to them even though these clergymen engage in purely secular activities. Merely holding a license to preach the gospel does not in itself qualify a minister for the parsonage allowance. He must show, in addition, that the duties he performs in his position reasonably require the services of a minister. As a general rule, the minister may claim the parsonage benefit when more than half of his time is devoted to religious activities instead of secular duties. When in doubt, the minister should consult the Internal Revenue Service.

A minister teaching theology or related subjects and doing administrative work at a theological seminary or in a school of theology of a college qualifies. The nature of the position and not a professional standing of the minister is the deciding factor. A minister who serves as the head of a department of religious education or religious films in a religious bookstore would qualify for the allowance. In such a case, he cannot make himself eligible for the exclusion of the rental allowance by making the segregation himself, regardless of the sums paid.

The clergyman must observe the rules of the law and regulations to receive this tax benefit. Congregations and employers should draw up written service contracts with the minister, setting forth the amount of the cash rental allowance and stating what utilities are to be included in this al-



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lowance. The church board which authorizes the payment of the cash rental allowance should take great care in drawing up this contract.

The church may pay both salary and rental allowance to the minister in the same check. However, written evidence of the intent of the parties should be available. This may take the form of a service contract, adopted budget, minutes of employing church board or similar documents from such groups as a seminary, association or denomination.

Employers must designate or earmark rental allowances in advance. Retroactive application of allowances are not permissible for 1960.

A clergyman in the 20 per cent income tax bracket who itemizes his deductions will save \$300 when he secures the tax benefits on the exclusion of \$1,500 of rental allowances for 1960—provided he spends all of it. What clergyman can afford to ignore this simple tax-saving provision of the present tax law?

The minister, if he is to receive full benefits, must include all the items which the Internal Revenue Service recognizes as part of the rental and utility allowance. If he omits a substantial expended cost of an allowable item, he will include as taxable income the unexpended portion of the rental allowance, thereby paying a tax which he does not owe.

Here are the common classes of rental and utility allowances which apply either to the clergyman who owns his home or to the clergyman who rents his home:

Payments on purchase money mortgage or installment purchases; improvements to residence; interest on deferred payments for residence; real estate taxes, insurance and repairs to the dwelling; utility costs such as heat, gas, oil or coal, light, water, telephone, waste and garbage disposal, furnishings and garage rental.

The minister may not exclude amounts received from his church for food, maid, janitor and yard service.

Payments on mortgages or installment purchases of a residence used as a parsonage may be included in the rental allowance. These payments differ from others in that they are not operating expenses. They may be treated as substitutes for depreciation on the residence which cannot be included. Only cash items are recognized.

A 1960 amendment of the Code has made possible another tax benefit to clergymen. Those already in practice who want to be covered by social

Will Your Church Get In the Campaign?

You can't elect another president of the U.S.A. for another four years, so what about a big CAMPAIGN TO ENLARGE THE INFLUENCE OF BAPTIST TRUTH? Increasing our subscriptions to the O.I.B. from our present 1710 to 2,000 or more will do just that! A few may not be read at all, but we are sure at least two people on the average read each paper, and maybe three! We stand for and propagate New Testament Christianity and that is what our country needs. Don't you agree, pastor? Don't you agree, deacons and Sunday school teachers? Don't you agree, subscription captains? Well, then, let's be practical about it and get busy! Unless your church put on a subscription campaign last fall, do it now—and hurry, or summer will be here, when campaigns fall flat!

Dec. 15 to Jan. 15 is a poor time also, but

Rochester Baptist sent in	5
Bethel Baptist, Erie, Pa.	1
Euclid-Nottingham Baptist, Cleveland	7
Emmanuel Baptist, Toledo	1
Cedar Hill Baptist, Cleveland	2
Berea Baptist	1
Northfield Baptist	1
Bible Baptist, Bedford	8
Brookside Baptist, Cleveland	2

Now these churches were not campaigning, but it all helps. Each month through until the May issue we will report how many each church sends in, so you have between now and April 15th to get in this campaign. See how many your church can send in and we will total it in the May issue. See if you can get in the 10% of the total membership class, or better yet, every membership-home class. The nice thing about getting into that last class is that you can then get it for \$1.50 per year instead of \$2.

ADMINISTRATION BUILDING and 2 1-2 ACRE CAMPUS

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Baptist Bible Seminary, Johnson City, N. Y.

(Continued on page 16)

OUR FELLOWSHIP PAGES - - -

EMMANUEL BAPTIST, AKRON

Pastor Wm. J. Absalom publishes The Revival Herald, a four page monthly he does by offset printing. He held a revival meeting before Christmas for Pastor B. F. Cate at the Fundamental Baptist Church of Tallmadge and reports that souls were saved. His work at Emmanuel will take most of his time, and yet he is still open for revival meetings wherever the Lord opens a door.

FIRST BAPTIST, NILES

Last year two whole families, one married couple, and five individuals read the whole Bible through. This may not sound like many, but we doubt that many churches have that many. This year Pastor T. Fred Hussey urges more to do so.

BEREAN BAPTIST, YOUNGSTOWN

Pastor Robert Hill and his people were hosts to the Bethany Baptist Association Dec. 19th. The speaker was Steven Sitole, an African born missionary to his own people.

FIRST CHRISTIAN BAPTIST, COSHOCTON

The Watchnight service was made enjoyable by a "This Is Your Life" review by slides of all the important events at the church in 1960. Sunday night, Jan. 1, five young college students spoke on "The Christian's Challenge for 1961." One challenge the church is trying to reach this year is to memorize a Bible verse each week. Jan. 8th Alan Metcalf of the Hebrew Christian Society in Cleveland spoke on "To the Jew First." The February mission speaker will be Rodney Knicely of Mexico.

Pastor Harry Cole has sent us the 1960 Annual Report and we note a growth in membership from 92 to 104, and an increase in missionary giving of over \$700, to a total of \$3,189.

MIDVIEW BAPTIST, GRAFTON

Pastor Frank Odor writes: "The church has been abundantly blessed. Our attendance has continued to increase. There were 257 in S.S. last week (Dec. 15). Last Sunday night we had 11 for baptism and several adults have asked for church membership . . . It will be six years ago in February since we came to North Eaton and started a Sunday school. We truly thank God for allowing us to be in this place of blessing."

TEMPLE BAPTIST, PORTSMOUTH

Pastor Hall Dautel reports a wonderful response in December to the meeting of the missionary budget for the year. It was short by \$2,030 Dec. first. At the close of the year gifts had brought it \$180 over requirements. This year the total budget will be \$62,610, of which \$17,262 will go for missions. Thomas Bunyan, minister of Youth and Music, reports an average Sunday evening youth attendance of 56, and this year's goal is 75. It may still be of interest to report that the annual Christmas program, "God's Gift to Us," was both written and directed by the pastor's wife, Mrs. Hall Dautel.

FAITH BAPTIST, GREENVILLE

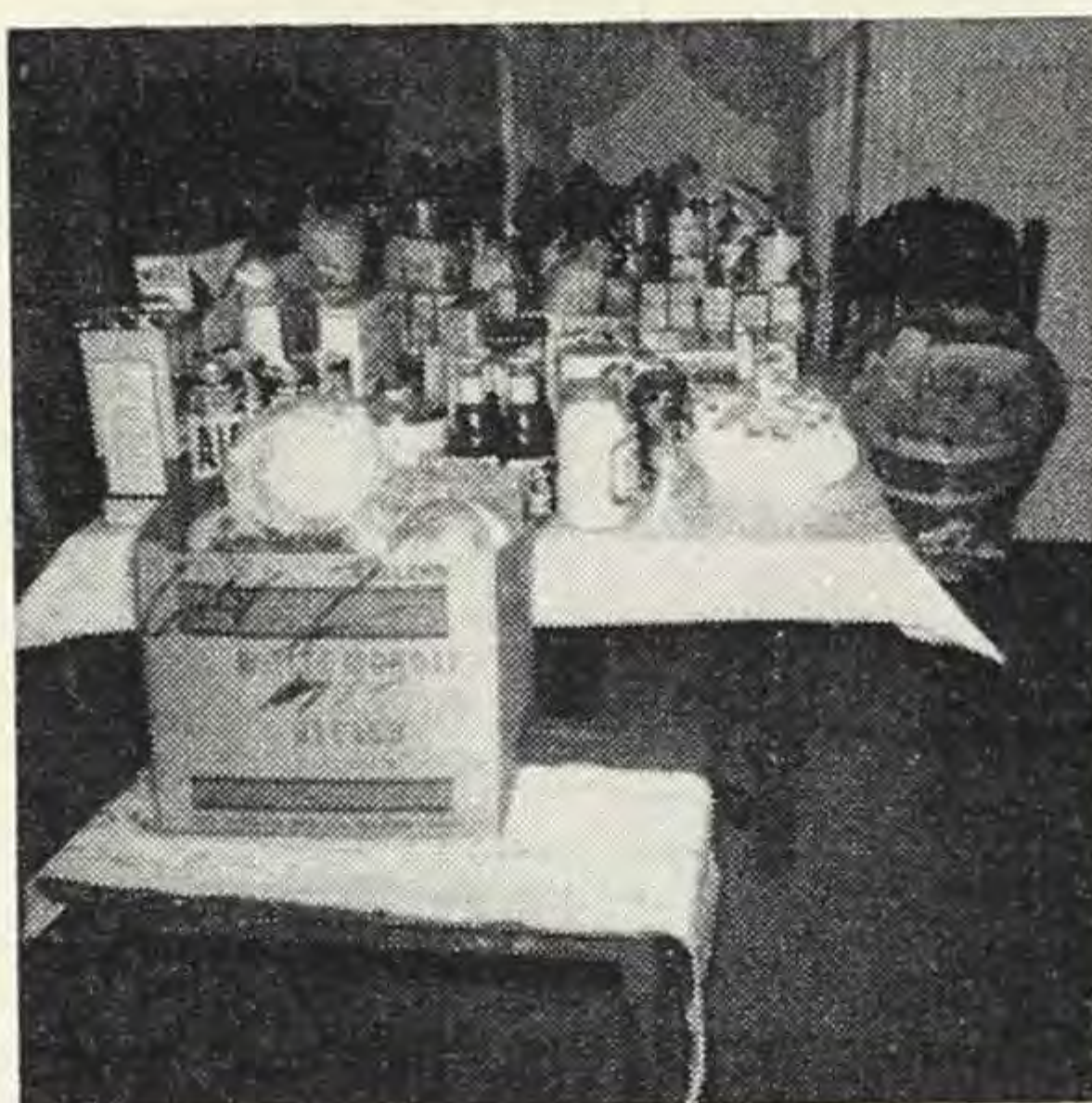
Pastor Harold Green had a very busy week Jan. 8-15. Monday he brought devotions at the Minister's Fellowship of the Central Bethel Association at Xenia.

He then attended a two day Pastor's Clinic of the Indiana Regular Baptist Association at Beech Grove, Indiana. Thursday he spoke at the chapel service at Cedarville College. The editor was present at the Xenia fellowship meeting and learned that Bro. Green is the son of Rev. John Green, who once was pastor at Wellington. Some of our older OIB readers may be interested in knowing this, as we were.

BIBLE BAPTIST, BEDFORD

In expression of love and gratitude for their pastor, the members of the Bible Baptist Church and Sunday School presented Dr. Edward Morrell, Jr., and family with a tremendous ingathering of food-stuffs and with a fine cash gift. Dr. Morrell began his fifth year of ministry in Bedford, Nov. 6th. Each department of the Sunday school presented Dr. and Mrs. Morrell with their contribution during departmental opening exercises. To further commemorate the occasion, a party was held in Leech Hall following the evening service, with a large beautifully decorated cake and beverage served.

Below pictures the generous food shower given.



WHEELERSBURG MISSIONARY BAPTIST

As we write this, Evangelist Don Winters is in his second week of revival meetings at Wheelersburg. We trust that God blesses there as He does in most places where Bro. Winters goes.

CALVARY BAPTIST, ASHLAND

Pastor Fred Alexander got out a most beautiful 12 page booklet, The Plain Truth, on his offset machine in two colors, and with beautiful pictures. He is hoping to be able to put out several issues a year and enough so one can be left at every one of the 6,000 homes in the city. We notice one of the contributors is Pastor Louis Tulga of Wellington.

It seems to us some of our churches ought to get in touch with Pastor Alexander and see how much it would cost to have him print enough to cover their town too, or district. He has had to borrow money to buy his equipment, and such co-operation might be a help to him as well as a service to themselves.

ROCHESTER BAPTIST

A New Life Campaign was held Jan. 8-15 under the leadership of Ev. Kenneth Dodson of Winona Lake, Ind. Brother

Dodson believes both in a deep, personal Christian life and in an active expression of it in seeking to win others to Christ.

REV. GUY READ WRITES

Rev. and Mrs. Read have had quite a time since leaving Piqua. They went to Florida, but the dampness brought on a bad attack of arthritis for Mrs. Read. They returned to Elyria and then went to Fort Wayne, Indiana, to see if they might find a place to work in a rescue mission, which has always been Bro. Read's great interest. They lost their way to the mission they thought of and ran right into the one where the Lord had an opening for them—the Downtown Mission, 613 S. Harrison St., Fort Wayne. They are very happy there, and all the more because there are several Regular Baptist churches where they can worship Sunday mornings.

AMBROSE BAPTIST, FAYETTE

The Pastor's Fellowship of the North Bethel Association met Jan. 9th at the home of Pastor John Teeter. Seven pastors were present. The main topic of discussion was the Men's Fellowship Meeting at Camp Patmos that is being planned for Sept. 4-6. Pastor Ralph Kemmerer of First Baptist, Findlay, was chosen as chairman of the planning committee.

LEONARD SWANSON WRITES

This former pastor at Ambrose has good news for his Ohio friends. After laboring for nearly a year to strengthen a little church in a south Chicago suburb, he has seen it grow and buy a small building of its own in the suburb of Riverdale. Dedication services were held Jan. 8, with Editor Merle Hull of the Baptist Bulletin as the speaker. The name has been changed to Central Baptist Church of Riverdale.

STRUTHERS BAPTIST TABERNACLE

1960 was another great missionary year at Struthers. They have supported 21 missionaries and the Friends of Israel broadcast. Sixteen of the missionaries belong to Struthers. The total missionary giving for both the Tabernacle and the branch church, Berean Baptist, was \$62,155. Before 1961 is over they hope to bring their total missionary giving since beginning in 1930 to half a million dollars.

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Station WCRF-FM, Cleveland
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WHAT OUR CHURCHES ARE DOING

FIRST BAPTIST, GALLIPOLIS

A week of prayer was observed Jan. 13-19 in accordance with the plan proposed in the Baptist Bulletin by Dr. Robert Powell of Tacoma, Wash. It began with an official Family evening of prayer, then Youth Night, special praying in all classes on Sunday, a day of individual fasting and prayer for Monday, cottage prayer meetings Tuesday, regular prayer meeting Wednesday, and Family Night at the church for Thursday, Jan. 19th.

VOICE OF CHRISTIAN YOUTH

Jan. 21st the young people of the Cleveland area heard Prof. George Zinn give a 45 minute sermon in song at the Cedar Hill Baptist Church. In the opening part Pastor Lynn Rogers of Northfield Baptist joined with Prof. Zinn in several duets. The organist was Mrs. Wm. Johnson, the pianist Faith Jones, and the singspirator was Warren Mack, minister of music and youth at the Cedar Hill church.

BEREA BAPTIST

The Cleveland Chapter of the American Council of Christian Churches met at Berea Baptist Church Monday morning, Jan. 16th. The speakers were Pastor Herbert Webber of Grace Baptist, Rocky River, and Pastor Woodrow McCaleb of First Baptist, Elyria. A film was also shown by Pastor Franklin Faucette of the Bible Presbyterian Church of North Olmstead—"The Chain of Life."

The Berea Baptist Church is starting a drive to pay off the debt on the present building so a new addition can be erected soon. The Sunday school has grown much in 1960 and hopes are bright for 1961. A second class in teacher training has received their certificates and a third class was started under the direction of Pastor Earl Willetts.

The Women's Missionary Union sent 72 gift packages and gifts of money to the Children's Home in Indiana for Christmas. They also made 10 uniforms for the Baptist Mid-Missions school at Banga Ssou, Africa.

HUNTSBURG BAPTIST

Evangelist Kenneth Dodson held a New Life Campaign at the Huntsburg Baptist Church, B. H. Garlich, pastor, Jan. 22-29. We are always glad to hear of Brother Dodson's coming into our state, for we know he leads our churches closer to New Testament Christianity.

EMMANUEL BAPTIST, TOLEDO

After much preliminary work by the men of the congregation, the contractor is now at work on the new building on Laskey Road. It is located on a beautiful wooded site of five acres. It will be a ground level, L-shaped building with a large auditorium and with class rooms in the rear part of the L. When completed it will be worth nearly \$350,000. They are selling \$100,000 worth of bonds at 5% to help finance it, and any one who wishes to invest with them can write to Pastor L. George Hunt at Grand and Waite Avenues in care of the church.

WHIPPLE AVENUE BAPTIST, CANTON

The pastor's wife, Mrs. Edward Helmick, writes that the church was rather per-

turbed over an editorial addition made to their report of the gift of a Claud Foster organ. We beg their forgiveness for adding to their request for prayer for his physical condition our own request "that he may also come to understand that salvation is by grace and not by good works." They knew nothing about any such need. We should have clearly indicated that the last half of the request for prayer was from the editor. However, most of those who received organs when he was well enough to call them in for a visit will fully sympathize with the editor's concern for this good man. If the prayer has already been answered, we know Mr. Foster will rejoice in our concern. Since he will very likely never read of it, we can indeed continue to pray that he and we will all at last meet around the throne and sing, "Saved by grace." We know the good folks at Canton fully believe that and will understand what prompted our editorial addition.

LORNE THOMPSON CALLED TO LORAIN

Rev. Lorne Thompson has accepted a call to become the pastor of the Euclid Avenue Baptist Church (formerly East Side) of Lorain. According to Harold C. West, the chairman of the board of deacons, he will begin his work January 29th.

Next month we hope to have his picture and information about himself and family. In the meantime we will say that he comes from St. Johns, Michigan, where he has been the pastor of the First Baptist Church. We wish him and his family well and are sure he will like Ohio.

The new church building at Lorain was used for the first time for the Watchnight Service. With a new church and a new pastor this congregation certainly will be moving ahead.

OPEN DOOR BAPTIST, SPENCERVILLE

The editor will be assisting Pastor D. W. Peltier in an eight day revival Feb. 5-12. Pray with us that many souls may be saved.

BETHLEHEM BAPTIST, CLEVELAND

Last December the church voted to buy a six acre tract on Emery Road. This will make a splendid building site with ample room for parking and expansion, the lack of which has kept the church from growing as it should the last few years. Pastor Roy Clark is doing a great work there and now greater things will come. Feb. 28th will be Capacity Day for the Sunday school, and the next day through Mar. 3rd the Fifth Annual Mid-Winter Bible Conference will be held with Dr. Howard Keithley, state missionary for Michigan, as the speaker.

MEMORIAL BAPTIST, COLUMBUS

Recently our church had the pleasure of having missionary Jim Wooster and his whole family with us. We especially enjoyed the special numbers rendered in song by Rev. Wooster and his wife and daughter Vicky.

We had a very impressive Christmas program in our church, December 18. The program, entitled "The Characters of Christmas Meet Christ," was arranged by Rev. and Mrs. Billington.

Wednesday night, December 28, the church enjoyed having our own missionary Bill Compton and his family in the prayer meeting. After the meeting we went to the church basement and gave Rev. Compton a shower of money and articles of clothing for the family and toys for the children.

With the ushering in of 1961 came the necessity of longer hours of work for the pastor and the church as the new plans for the Sunday School are put into effect. New Classes have been formed to take care of the increase in attendance. Junior and beginners church is conducted each Sunday in the basement under the leadership of Mrs. Billington.

A junior high young people's group has been formed and also a young people's choir which occupies the choir loft in the Sunday evening service.

FIRST BAPTIST, VAN WERT

Pastor Jack Riggs writes that ABWE missionary David Gardner spoke in their church Jan. 15th. Besides showing pictures, he had a model of the tent he will use in the Philippines. He goes on to add, "We certainly enjoy the OIB and have received some good comments about it from the folks here."

CALVARY BAPTIST, SALEM

Pastor C. Leslie Wells writes that they had a wonderful blessing Jan. 12-14, when Dr. Paul Jackson, National Representative of the GARBC, led them in a Bible conference. The first night there were 35 present, 75 the next, and so many Saturday evening (Bethany Youth Rally) that the crowd overflowed into the hall, stairway, and adjoining class rooms. The Bethany Association also met there, with William Irwin of the local church as the speaker.

The regular work is going good too, with a banner attendance of 50 on Jan. 8th.

SHARON BAPTIST

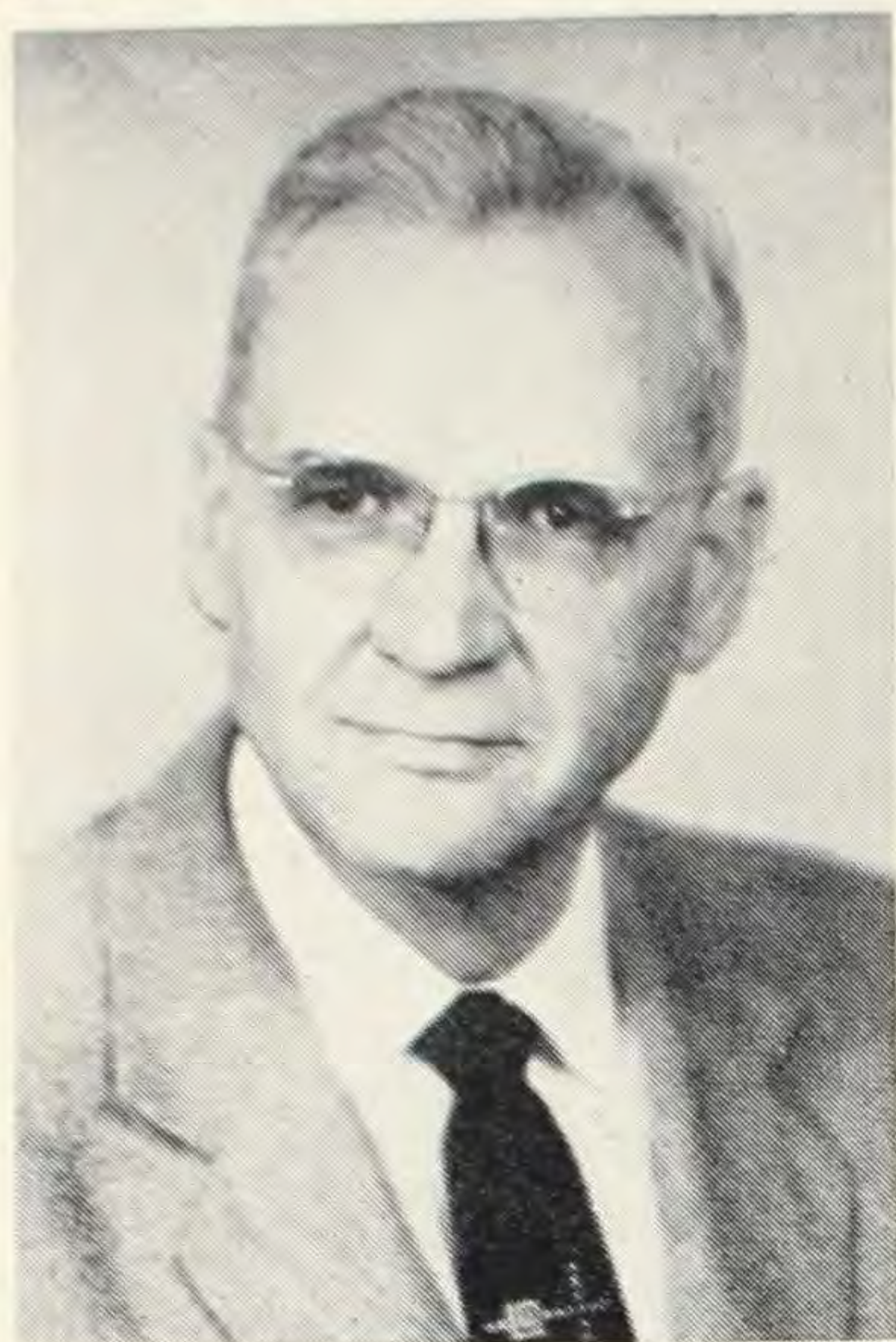
1960 has been a wonderful year of growth under the leadership of Pastor Thomas Wright. Sixty-seven have followed the Lord in baptism, and the Sunday school has grown so much that three new classes have had to be started. Another sign of enthusiasm is seen in that the Men's Class is erecting signs advertising the Sharon church on the various roads leading into Sharon, Penna.

FOSTORIA BAPTIST

January 18th the annual meeting was held, preceded by a basket banquet that was enjoyed by 160 people. The reports at the business meeting showed growth in all departments, with 19 additions to the church in 1960. Not counted were 9 taken in Jan. 8th, five of them by baptism.

The Gospel On Television

By Henry C. Geiger, Director of Children's Gospel Hour, Livingston, Tenn.



Television is a powerful medium of communication and it is the most effective medium to give the Gospel to the millions of boys and girls who are not now attending Sunday School and Church. A Gospel program on TV is able to go through all barriers and to "be there" in the home, where, many times, a personal witness for Christ would not be permitted to come. Millions of lost boys and girls in America today are waiting to hear the Good News of salvation through faith in Christ Jesus. The majority of them are not now being reached with a personal witness, but they can be reached with a TV witness. This is, in a way, a personal witness, for they see you as you tell them of Jesus Christ and ask them to receive Him as their personal Savior. Almost all boys and girls are watching TV programs and to their eager eyes and attentive ears we can through the Children's Gospel Hour, present

Jesus Christ and His salvation, the gift of God.

Many of our O. I. B. friends in northeast Ohio have been praying that a station in Cleveland would schedule the Children's Gospel Hour. We are thankful to report that God has answered their prayers. WEWS-TV, channel 5, of Cleveland is telecasting our program at 9:30 Saturday mornings. We hope that all O. I. B. pastors will announce the program. We hope too that they will keep it before their people and that they will lead them in regular and definite prayer that many will be saved and blessed as they see and hear the word of salvation.

Truly the Lord has "opened the door" and we believe that all Christians will rejoice that the Word of God and the way of salvation will be clearly presented over this station. We thank God for the interest of the station officials in the spiritual welfare of their young viewers and for their willingness to telecast the 32 half-hour films without cost to the Children's Gospel Hour. Christians should not only thank God but they should also thank the station. We hope that many O. I. B. members will take the time to write a card of thanks to the station, WEWS-TV, 3001 Euclid Ave., Cleveland, Ohio. This will help keep our program on, for if the station knows that the program is enjoyed and their cooperation appreciated, they will be inclined to keep it and later to re-run it.

The Children's Gospel Hour TV programs are now being telecast by 15 stations in various parts of the United States and the radio program by 45 stations in the United States and abroad. The time is given free

on all stations but funds are needed to produce films and tapes and to distribute them. All funds are provided by God through the voluntary contributions of Christians, churches and classes who are burdened for the salvation of boys and girls. The Children's Gospel Hour is a non-profit organization and all gifts to it are tax-exempt by order of the U. S. Treasury. We covet the prayer fellowship of God's people in this ministry to reach the boys and girls of America and abroad with the Gospel of Christ. God wants all boys and girls to be saved, for Jesus Christ said, "Even so it is not the will of your Father which is in heaven that one of these little ones should perish."

THE ACID TEST OF OBEDIENCE

Dr. R. A. Torrey said: "One evening I was told that a minister's son was to be present in my congregation, and though he professed to be a Christian, he did not work much at it. I watched for him, and selected the man in the audience who I thought was he, and selected the right man. At the close of the service I hurried to the door by which he would leave, and shook hands with different ones as they passed out. When he came I took his hand and said: 'Good evening! I am glad to see you; are you a friend of Jesus?' 'Yes,' he answered, heartily. I consider myself a friend of Jesus.' 'Jesus said,' I replied, 'Ye are My friends, if ye do whatsoever I command you.'" His eyes fell. 'If those are the conditions, I guess I am not.' I put the same question to you: Are you doing whatsoever He commands you? Are you winning souls as He commands?"—Earnest Worker

QUOTATIONS ON PRAYER

"No man is greater than his prayer life. The Pastor who is not praying is playing, the people who are not praying are straying."

"The prayer meeting is dead or dying—by our attitude to prayer we tell God what was begun in the Spirit we can finish in the flesh."

"The two prerequisites to successful Christian living are vision and passion—both of which are born in and maintained by prayer."

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Who Among You Will Give Ear To Our Needs?

By Beth Odor

EVANGELICAL BAPTIST MISSIONS—Niger Republic, West Africa
Home on Furlough—484 W. Royalton Rd., Grafton, Ohio

"And I do this for the sake of the Good News (the Gospel) in order that I may become a participator in it and share in its (blessings along with you). I Cor. 9:23 Amplified New Testament.

Every redeemed child of God finds his true position as a bond slave of Jesus Christ—bound one to another in Him because He has purchased us with His precious blood and has made us partakers together. Because of this position we have the privilege of bearing one another's burdens.

It is interesting to notice in the Scriptures how the Lord honored those who had a burden. Turn with me to the Book of Isaiah and hear the burdened heart cry of those who saw their own cities laid to waste and ruin because of God's judgment upon them. Can you hear the cry of Dumah as he cries out, "Watchman, what of the night?" Then in the New Testament we are moved as the Lord Jesus Himself portrays the heavy burden of his heart as He views the multitudes fainting and scattered abroad as sheep having no shepherd. Today, do you hear the burdened heart-cry of the missionaries as they cry out to you, "Come over and help us: The doors are closing and we need you who are called of God to help us reach many of our areas without a gospel testimony. Young people, are you content to stay home and let our Africans perish without the knowledge of ever having heard the Good News of Sal-

vation? The financial burdens loom up before each missionary and we cry unto the Lord with heavy hearts, "Lord lay it upon your children at home to share this financial load with us."

Let us be partakers together as we endeavor to unfold to you the need of a Girl's School. For quite a few years we have prayed for this boarding home for our African girls, that we might be able to have these girls in a Christian environment and with the aim of leading each girl to the Lord Jesus.

You may ask us, "Why do you feel it is essential to have such a project become a reality in your work?"

"Come with me on an imaginary trip to one of our nearby African villages. We will walk to this village, so don't forget to put on your helmet and sunglasses so you won't get a sunstroke. As we get closer to the village we see several girls coming up from the river with earthen vessels of water on their heads. They spy us coming, so they call out to us and welcome us to their village. We are now in the village and we have an invitation to enter a compound. We greet the women and the girls and then we ask to read the Word of God to them.

In the course of our conversation we ask permission from the mothers of the young girls if they can come to our Bible Classes or to our home so we can witness to them more effectively. We are not surprised to hear the answer, "No, the girls have to pound grain or bring water up from the river," or other excuses. From this compound we are glad for an invitation to visit a young African bride who is in hiding for seven days. We enter the room where she is sitting and it is dark so we can't get a good look at her, but we know she isn't a happy bride and she sits there dejected—no bright future for her.

After some more visits in this village we walk towards the road on the way back to our mission compound and home. On the way we pass a little African girl. Look at her tattered dress and notice the sadness in her eyes—forn and unwanted. Her mother has died and a relative is taking care of her. As we walk along the road we unburden our heart as we tell you our dream for such girls as this little one we just passed. There would be a bright future for her if we had enough money to build a dormitory to house such girls as this little one. Just think a home, such as this one, would also be a place where our young African Christian men could choose their lifemates. Instead of a dejected, unhappy girl, she would be a radiant bride ready to take her place beside her husband to help him reach their own people with the Gospel. Immediately a Christian home would be established. Are you willing to help us make this boarding home a reality for our young African girls?

There are a number of ways that you could help us in making this become a reality. First of all, we need a dormitory building to house these girls. We would suggest ladies missionary groups could have money showers for this building and the gifts sent into our home office in Paterson, New Jersey marked, "for the Girl's School dormitory building in Dosso, Niger Republic." Sunday school classes, such as the Primary and Junior Girls' Classes, could contribute regularly to a special fund for the operation of the school, and thus a fund would be ready to be used when the dormitory building was erected and ready for the girls. We trust that you may prayerfully consider this project and encourage our hearts by contributing to this worthy cause for the advancement of the Gospel in the Niger Republic.

CLEVELAND HEBREW MISSION Our 57th Year

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Rev. Gerald V. Smelser, Supt.
P.O. Box 3556,
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PRAY FOR OUR MISSIONARIES

This month we have several churches with one or more missionaries that have gone out from them. Ambrose Baptist of Fayette has Eunice Stowell in France; First Baptist, Galion, has Beryl Gow in children's work in Akron; Midview Baptist near Grafton has Rev. and Mrs. George E. Hunt in children's work in North Carolina; Camden Baptist near Kipton has Rev. and Mrs. Robert McNeil in children's work in Tennessee; First Baptist, LaGrange, has Elizabeth Odor, home on furlough from Niger Republic, Africa, and Rev. and Mrs. Albert Spieth in Brazil.

We wonder how many of our readers take the trouble to pray for these Ohio missionaries we list from month to month. Some, we hope, pray for them several times the month they are listed and all should at least breathe a prayer for them at the time they read the list. For most busy people, that is the way we have to do it, or we will forget. Don't promise to do it later, but shut your eyes right now and spend a few moments in prayer for these servants of Christ!

TAX BENEFITS

(Continued from page 11)

security laws and failed to file for this before may now do so by filing a waiver certificate on form 2031. This is the second extension for clergymen who misunderstood the provisions and failed to file before April 15, 1959, the previous deadline.

The Senate Finance Committee has estimated that approximately 60,000 clergymen already in practice are now ineligible for social security benefits because they failed to file waiver certificates in time.

Clergymen affected by this new law may find it advisable to file their waiver certificate when they file their 1960 income tax return. The new deadline for this is April 15, 1962.

The 1960 law also affects those clergymen who were otherwise eligible but were not, for some reason, covered for the first taxable year after 1954 and before 1959. If they filed a return for the succeeding years, they can now file a supplemental waiver certificate, bringing such years under social security. They must pay the tax upon filing a self-employment tax return, but no interest on the assessment will be collected.

Editor's note: We omit two paragraphs not needed for clearness to save space; also one on a double tax benefit for ministers buying their home with help from the church. From '54 through '59 they could deduct such help from their income and also take the usual deductions on p. 2 of Form 1040 for interest and taxes. Since this may not be allowed for the '60 report, if your conscience won't hurt, better write to your tax office as to whether this is still allowable.

EDITOR'S CORNER

Like short sermons, 16 page magazines are hard work! Please help us get subscriptions so we can run 20 pages regularly! We hate small type and hate worse to keep missionary news down so low. Do pray for Cedarville College as the plan for 450 next fall, and even then will have to turn down many applicants! As they say, "What will we do?" There is only one answer: more gifts and more bond loans from our churches and people. They can't build without bricks and blocks and they MUST BUILD!

And while you're praying, remember your editor as he holds a revival at Open Door Baptist Church and pray that he may get more revivals and conferences and Sunday appointments. THIS IS A YEAR FOR REVIVALS! We had a wonderful time with Pastor Houk and his people at Marantha at Springfield Jan. 8-13 in a conference on prayer. That church is on its way up. So is First Baptist at Brunswick, where Pastor Hunter takes over soon. We're having a blessed time there, filling in until he comes.

CAMP PATMOS
CALLING AGAIN

FIRST THERE'S WORK WEEK. Superintendent of Grounds, Clarence Townsend, has announced the date as May 29-June 2. He says:

"This week provides every church with an opportunity to help prepare our Youth Camp for its responsibility of housing our campers for ten weeks this summer. The assistance of ladies as well as men is solicited.

"During this week transportation from Sandusky or Marblehead to Camp Patmos, as well as meals while at camp, will be furnished."

We might add that while the camp has some tools, it would be well to bring an extra hammer, paint brush, mop, etc. Those who go should plan to spend two days at least and some may plan their vacations so they can spend the whole week if necessary. There is much to do and yet it's fun also. Start planning for this week.

WE MAY HAVE A MEN'S FELLOWSHIP SEPT. 4-6!

That's really good news and will become a reality if enough sign up for it. The trustees of Home and Camp at their October board meeting asked the pastors of the North Bethel Association to plan for this time of fellowship at Camp Patmos. It will not be for pastors alone, but for all the men of our churches that can possibly attend. It would give many men an opportunity to see what a wonderful camp we have on Kelley's Island; but more than that, it should be a time of spiritual invigoration and blessing. Pastor Ralph Kemmerer of Findlay has been appointed chairman of the planning committee. The others on the committee are Pastor John Teeters of Ambrose Baptist Church of Fayette, and Pastor Clarence Townsend of Bowling Green. Further announcements will be made in the near future. Questions and suggestions concerning this get-together should be sent to Rev. Ralph Kemmerer, 314 First St., Findlay, Ohio.

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